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MISCELLANEOUS.

—385—

The Holy Alliance;

OR, THE

MODERN "GENTLEMEN OF VERONA."

The charge is prepar'd—the lawyers are met,
The Judges all rang'd—a terrible show."—*Beggars Opera.*

The great *assize* about to be held at Verona now engages the attention of all Europe;—and well it may;—as all Europe is most deeply interested in the machinations of a self-elected junta, who presume to decide upon the fate of millions who neither owe them allegiance, nor have given them the slightest provocation. Long experience of the bigoted and sanguinary character of these sceptred despots, precludes the hope that any thing liberal can result from their combination; as rationally might we expect "figs from thistles." They will, no doubt, according to their invariable custom, pronounce their sentences "in the name of the holy and undivided Trinity," and then carry them into execution at the point of the bayonet:

*"And thus I clothe my naked villany
With odd ends stolen forth of Holy writ;
And seem a saint, when most I play the Devil."*

What new victims are to be sacrificed by this execrable inquisition, we shall not venture to predict:—of one thing, however, we are but too well assured;—human liberty, in every shape and in every country, will be the object of implacable persecution. The sitting will, it is thought, be of considerable duration, as there is much business to be done; which is not a little strange, after we have been so repeatedly and so recently assured by Mr. Canning and the Treasury press, that we have secured the repose of Europe. One of our cotemporaries, the editor of the *WESTERN LUMINARY*, has given us a kind of perspective sketch of the nature of the measures likely to occupy the attention of this self appointed tribunal. "The objects," says he, "which the 'Holy Alliance' avow are, 1, the suppression of insurrections of the people in every country in Europe, against such of their Governors as they, the members of the 'Alliance,' choose to call legitimate. 2, The extinction of the press in all these countries, or the confining it to the use of the Governments only. 3, The encouragement of Governments in rooting out every thing, which, in any of their systems, may, in the most remote way, tend to improve the condition of the people. 4, The destruction of every good and wholesome law. 5, The extermination of every able and patriotic man; and 6, The enslaving the human race."—We plead ignorance to the fact here stated, that the Holy Club have avowed these objects; although we entertain not a doubt that they meditate all that is here imputed to them.—Alexander the Magnanimous, "by the grace of God, Emperor and Autocrat of all the Russias," in anticipation of so much business, has acted prudently, in being prepared with no less than four diplomatic ministers. England provides but one; a circumstance which leads us to hope that our country will only be a junior, and perhaps sleeping, partner in the new swindling concern.

That Spain will be put to the bar, there is but too much reason to infer from the extreme probability of such an event, as well as from the language adopted of late by the journals in the

interest and confidence of our own Government:—these reptiles of the press, who have been cautiously and gradually putting out their political feelers of late, have at length intimated pretty broadly, although still circuitously, the probability that a design exists to restore the old despotism of Spain. We shall presently notice the symptoms to which we allude; but, in the mean time, we must not omit observing, that the progress of liberal opinions in this country may be inferred from the fact, that even the *COURIER*, hardened as he is in political profligacy, does not venture openly and at once to recommend such a measure as the invasion of Spain. There are crimes of such revolting atrocity, that the most abandoned wretches shrink at first from their perpetration, to which they must be gradually reconciled by specious palliations, the powerful suggestions of self-interest, state expediency, or by some of the various persuasives, under the influence of which, men "lay a flattering unction to their souls."

When Shakspeare's tyrant meditates a foul murder by the hand of his ready agent, he does not speak out unequivocally, but insinuates his dreadful purpose under a figure of speech,

*"I have lately had two spiders
Crawling upon my startled hopes.
Now, though thy friendly hand hath brush'd 'em from me,
Yet still they crawl, offensive to my eyes;
I would have some kind friend to tread upon 'em."*

The *COURIER* and the pioneers of the Holy Alliance make their advances with a congenial circumspection. The extinction of the rising liberties of Spain, in the absence of all provocation, would be a deed of too damnable a nature to be openly avowed in the face of Europe. Its remote possibility is therefore in the first instance hinted at, on the authority of rumours, to which the canting editor affects not to attach much credit, although he must candidly confess, that cases may arise to justify the interference of one nation in the internal concerns of another. We next have private correspondence from Paris and Vienna, which is in all probability a mere convenient ruse, whereby the editor may, without individual responsibility, convey his own wishes and sentiments, with a view of sounding his readers. If the moral sense of the public is decidedly hostile to his speculations, he can readily shift the odium upon his foreign correspondent. One of these real or pretended correspondents from Paris, informs him that the opinion is, that "the internal situation of both these powers" (Spain and Turkey) "is highly injurious not only to their neighbours, but to the repose and tranquillity of Europe." Next comes a letter from Vienna, which concludes with another *on dit*: "The opinion (says the writer) is more current than ever, that it is in contemplation to assist the King of Spain." By assisting the King of Spain is meant overrunning his kingdom with foreign troops, under whose protection his Majesty will be invited once more to perjure himself, and to afford to the world unequivocal evidence that he is worthy of affiliation with the Holy Alliance. If this vacillating monarch, in the event of the invasion of Spain, prove traitor to the nation, no terms ought to be preserved with so incorrigible a dastard. He has sworn fidelity to a gallant and long-enduring people, who have raised him to the dignified and unmerited elevation of King of a free people; and he has himself declared that he is ambitious of no other title than that of being the constitutional monarch of Spain.

After preparing the public for a full disclosure of the designs of the Allied Sovereigns, the *COURIER* speaks out less equivocally, and proceeds to reason upon the subject, under the guise of a correspondent from Paris:—"All nations (says this *Advocatus Diaboli*) have a right to interpose; and that right is more clear and distinct at present, because Spain called upon all nations to rescue her from being the victim of Bonaparte.

Tyrants like the wolf in the fable, "never fail to find a pretext for falling on their prey;"—and the precedent upon which their apologists would now justify the invasion of Spain is naturally enough seized upon by those, who, when it suits their purpose, never scruple to follow an example they have so clamorously denounced. There is however very little, if any, analogy between the two cases under consideration. The invasion of Spain, however reprehensible it may have been in other respects, had at least some circumstances of palliation. It was a popular measure in France, and the crown of Spain had been abdicated in favour of Napoleon.

He must indeed be blind to experience, who can augur any thing but mischief from the approaching meeting of these modern "GENTLEMEN OF VERONA." In no one instance have they merited the confidence of mankind. The very bond of their union is a crusade against the human intellect; and they are, individually and collectively, distinguished for cant, hypocrisy, and shameless disregard of the pledges they have repeatedly given to Europe, and to their too passive and too credulous subjects. That England should recognize so vile a coalition is rather a subject of regret than of astonishment; and it is quite in character with the present administration to select as their representative at Congress, the man, who pronounced the county meetings of England to be nothing but farces. "The GENTLEMEN of Verona" would be inclined to a receive a spirit so congenial to their own with open arms; but, alas! there is one circumstance which will materially lessen their enthusiasm at the approaching interview; our ambassador will not, as heretofore, act in the capacity of paymaster. The balance of Europe, on former occasions, has been materially affected by English gold; and if our guineas are not once more forthcoming, our influence will be as a feather in the scale. Austria will look very cold, if we cannot furnish her with a new loan; and very sour, if we presume to urge payment of the old one.

We shall trespass too much upon our prescribed limits if we pursue this important subject much further at present; and, we doubt not, we shall have but too many opportunities of resuming it. We must not conclude, however, without adverting to the evident jealousy with which the Continental Sovereigns view the irresistible "march of the human mind." Very palpable hints have transpired on the subject of the press, which has been held out as a new power that has arisen in aid of the people, and which must be counteracted or suppressed by some other new power on the part of their rulers. What weakness is betrayed in this confession! Why is not the press an object of alarm to the government of the United States of America, whilst it is so formidable to the Allied Sovereigns of Europe? The obvious answer is, that the interests of the governors and the governed are completely identified in the one case, and not in the other. We are told, on the authority we have already quoted, that "we must either fall before the desolating maxim of infidelity and disloyalty, or, when the danger is imminent, take refuge in despotic power, as the minor evil!" It has further been insinuated, that the state of the *British press* will become the subject of investigation with the legitimate coxcombs at Congress; but we can hardly bring ourselves to believe, that even our present ministers will submit to the degradation of a Cossack censorship. Should it prove otherwise, and our Government be mean or base enough to succumb to foreign dictation, we have at least the satisfaction to know, that in our Parliament, degenerate as it is, there are some sturdy spirits, who, whilst the nation responds to the manly sentiments, will exclaim, in the energetic language of Erskine,—"I maintain that the people of England should defend their rights, if necessary by the last extremity to which free men would resort. For my own part, I shall never cease to struggle in support of liberty: in

no situation will I desert the cause; I was born a free man, and by G— I will never die a slave."—*Liverpool Mercury*.

Civic feast at Madrid.—The following is an account of the civic feast given at Madrid on the 24th of Sept. in honour of the national militia and the garrison, for their heroic conduct on the 7th of July, when the Royal guard mutinied, and attempted a counter revolution.

At eleven o'clock, the Municipality, accompanied by all the authorities and corporation, collected in the Place of the constitutions, where the whole garrison was drawn up. The different troops commanded, preceded by the city officers, then traversed the town, and having reached the Prado, formed itself in close columns and then each of them ranged itself round the appointed tables. The wounded and the widows, &c. occupied the first table of honour; the Municipality occupied one in the centre of the others, the Major of the Staff the third and, the deputies and those invited the fourth. Here were seated the Generals Ballasteros, Alava, Moreno, Badis, Blak, Lopez, Banos, O'Daly and Pepe. An immense crowd filled up all the avenues, and nine thousand warriors were surrounded by more than 40,000 people. The ladies of Madrid in particular, appeared in the most delightful elegance, and wore girdles of green and deep violet coloured ribbon, on which were these words embroidered—"Live the Constitution, liberty, and the heroes of the 7th of July—and live the sons of Padilla." Similar ribbons were worn on the hats of the men and women of all classes, and on the helmets of the whole army. In a short time, the soldier and the General, the poor and the rich, were confounded together. The bands played patriotic airs, which were repeated by the assistants. The cries, of "Live Liberty! Live the Constitution!" were heard on all sides. The Generals Lopez Banos, O'Daly, Ballasteros, the Count d'Abisbal, Gasco, Palarea, and the brave though unfortunate Pepe, Alava, were carried in triumph, in the style of the Roman triumphs by the military and troops of the garrison. The Parade presented at this moment, a spectacle the most imposing and sublime; but a quantity of rain fell, and forced to return; the column retraced the road it came in the morning. It was saluted, on its entry, into each quarter, with cries of "Long live the heroes of the 7th of July!" and when it came into the district where the hall was to be held, notwithstanding the rain, thousands of people, and of women in particular, accompanied the column to the centre of the place with the greatest enthusiasm, and, the rain having ceased at the commencement of the night, the crowd filled the Place of the Constitution, where the ball was kept up till three in the morning, with general joy, and with the most perfect harmony.

The marks of respect paid to General Pepe must have been most grateful to him. The following toasts were given in the course of the evening:—

By the Political Chief—"To the illustrious Patriots who have conceived and executed the noble enterprize of breaking the chain of despotism, and of giving liberty to Spain, Portugal, Naples, and Piedmont."

By General Pepe—"To the consolidation of the Constitutional System in Spain: and may it serve as the model and the base of liberty throughout Europe."

Some extempore couplets were given in honour of General Pepe and this patriotic fête. These songs give, no doubt, more honour to the good intentions than to the poetical genius of those who made them at the moment. But perhaps it may be well to quote the meaning of one of these couplets. These details paint better than twenty pages of history the wishes and sentiments of a nation. The following is translated literally:

"Faithful to Freedom's sacred flame,
We have renell'd the perjurd band,
And with our swords bright conquest came
To crown the guardians of the land.
But if again that despot power
With impious front we e'er descry,
Land of our birth! we swear! that hour
Shall bring thee triumph—or, we die!"

Ship Launch.—On Wednesday (Oct. 9) was launched, from the shipbuilding yard of Messrs. Humble and Hurry, in Trentham-street, a beautiful three-masted schooner-rigged steam-packet, named *LUSITANO*, intended to sail between Lisbon and Oporto, as a regular packet: her accommodations are of the first class; her burthen per register 250 tons.—And on Thursday was launched, from the building yard of Messrs. Mottershead and Hayes, a schooner-rigged steam-packet, named *St. DAVID*, intended as a regular packet to ply on the Severn, from Bristol to Newport, Chepstow, &c.

Parish rates.—On Saturday (Oct. 5) a rate of two shillings in the pound was laid upon the inhabitants of this (Liverpool) Parish, viz. eighteenpence for the poor, one penny for the Churches and Clergy, and five-pence for the county rate.

Fatal Accident.—On Saturday night (Oct. 5) a young man, named Roach, was drowned in the Prince's Dock, in attempting to go on board the pilot boat to which he belonged.

Melancholy occurrence.—A boat, with four men on board, was upset, by the violence of the waves, on Monday last, (Oct. 7) in attempting to board the *MAGNET*, from New York, when William Worthington, boatman, was unfortunately drowned, leaving a wife and numerous family destitute of support. The body, we understand, has not yet been picked up.

Highway robbery.—On Tuesday night, (Oct. 8) between nine and ten o'clock, a gentleman was stopped in Chester-street, Toxteth-park, by a fellow armed with a brace of pistols, who demanded his watch. Not being inclined to comply with the demand, he hesitated, when his hat was knocked off his head, and he was very deliberately fired at by the ruffian, who threatened to serve him in a similar manner, with the other pistol, if he did not instantly deliver up. Seeing no alternative, he gave him his watch; but not content, the fellow rifled his pockets of a sovereign, and made off with his booty.—Is the additional expense incurred by having lamps and watchmen during the month of October, any consideration to the respectable inhabitants of Toxteth-park?

Sons of Mr. Canning.—On Wednesday last (Oct. 9) the Common Council voted the freedom of the borough to the sons of the Right Hon. George Canning and General Gascoyne.—*Liverpool Mercury*.

The Present Marquis of Londonderry.—Has, it is said, intimated to ministers his intention of relinquishing his mission to the court of Vienna, and returning home to enjoy the pleasures of private life, immediately after the closing of the Congress of Vienna. If the report be true, ministers will thus find room for one of the competitors for the Government of India.

Clemency of Government.—We have to announce an act of clemency on the part of Government, that reflects honour upon the advisers of the measure. It will be recollected, that, at the adjourned Yorkshire Assizes, in September 1820, a number of persons from the neighbourhood of Barnsley and Huddersfield were induced, by an expectation of mercy, to plead guilty to the charges of high treason; and that some of them were subsequently sentenced to fourteen years' transportation, and others to transportation for life. During the last week, all the persons whose sentences were commuted to fourteen years' transportation, returned to their respective families and friends, to the inexpressible joy of the parties, and each man received £14s. towards his travelling expenses from Woolwich, with a certificate of their having been pardoned on account of their uniform good conduct. The other prisoners, who were transported for life, were sent to Van Dieman's Land; and such of their wives and families as chose to share their fortunes, have been removed there at the expense of Government.

Square-toed Shoes.—In the reign of Queen Mary, square-toed shoes were in fashion, and the dandies of that day wore them of so prodigious a breadth, that Bulwer says, if he remembered right, there was a proclamation came out, that no man should wear his shoes above six inches square at the toes.

The late Mr. Emery.—The subscription for the family of the late Mr. Emery amounts to £3,125, exclusive of the donation of a guinea a week given by Mrs. Contis, to his aged father and mother. Her gift of £100 is included in the subscription.

Crying.—At a late assize in Somersetshire, the Court was extremely crowded with persons anxious to hear a case of great interest, which stood first on the list. The Judge entered, and taking his seat, waited till the crier should open the Court. No voice, however, was heard; all was silent suspense. At length the Judge rose up,—"where is the Crier, what is he about that he doesn't open the Court?"—when a countryman, pressing forward among the crowd, exclaimed—"He's not here; his wife is dead, my Lord; he can't cry to day."

Fair Play.—A quarrel took place last market-day at Frome, Somersetshire, between two men; when about to set to, one of them observed that his opponent had but one eye, and scornful to take the least advantage, immediately and gallantly tied his handkerchief over one of his own eyes.

Marine Curiosity.—A very singular fish is at this time in pickle on board the *Mary Frances*, Greenland ship, now in the Old Dock, of this place. Mr. Wilkinson, the captain, says it was caught to the north of Shetland by some of his men sent out in a boat, who saw it floundering on the surface of the water, and dragged it on board by one of its tail fins. Its formation is exceedingly clumsy, and its movements must have been very slow. On a first view of the head, we fancied we saw a strong resemblance to the large wrinkled face of a fat old man, and the nonsense about mermaids immediately recurred to our recollection. But a whole view of the animal soon dissipated all our reveries, and left us only to wonder at the variety of the productions of nature. Its shape is nearly oval, being from head to tail rather more than three feet, and in breadth two. The skin is of a deep gray, and all over as rough as a file moderately worn; so rough, that when the sailor laid hold of the tail fin, to pull it out of the water, his hold was as firm as if he had been grasping a piece of strong sand paper. Captain Wilkinson says, that when it was first taken, its eyes were quite prominent and exactly resembling human eyes. It is furnished with a pair of ears, with two small fins beneath them, and two large tail fins, between which there is a short fleshy tail. We see it described in yesterday's *Advertiser* as the Sun Fish of Dr. Shaw, and it probably is one of that singular species, but it seems odd, as Capt. W. assures us is the fact, that if it be, the eldest fisherman in Shetland never should have seen any thing like it before.—*Hull Rockingham*.

In 1791, a pound of fine cotton, which cost 7s. 6d. was spun into yarn, measuring 97 post miles, of the value of £22. It was sent to Glasgow, and there made into muslin, which was presented to her late Majesty Queen Charlotte.

Tranquil Death.—The passion of De Lac, the natural philosopher, for music was so predominant in his latter days, that a piano was placed by his bed-side, on which his daughter played great part of the day. The evening of his death, seeing her father ready to sink into a slumber, she asked him, "Shall I play any more?" "Keep playing," said he; "keep playing." He slept; but awoke no more!

New Work.—It is reported that the literary world will be favoured, in the ensuing winter, with a Volume of Letters from the pen of the acute and learned author of "*Vethék*." Such a work cannot fail of exciting much curiosity.—*Salisbury Journal*.

Antiquities.—We understand that the ancient vessel which has been discovered in the bed of the Rother is caulked with moss, which, on being abstracted from between the planks, appears as sound in fibre as if it had been but a short time in use. This fact is the more curious, inasmuch as persons competent to form a correct judgement on the subject, are of opinion that the vessel cannot be less than five or six hundred years old. There are other circumstances, we are informed, also connected with this singular discovery, which afford much room for scientific investigation.

New Work on India.

EXTRACTS FROM LIEUTENANT WHITE'S CONSIDERATIONS
ON BRITISH INDIA, LATELY PUBLISHED.

Chapter II.—Missionaries.

The failure of the Missionaries in their direct attempts at conversion arises, in some degree, from their intemperate conduct.—Their labours highly meritorious in promoting education amongst the natives.—The opinions of learned Mahomedans and Hindoos in regard to the Christian religion.—A statement of the unitarian doctrines of Rammoahun.—The character of the natives contrasted with that of the lower class of Europeans; and vindicated from the reproaches cast upon it by the Missionaries.—The practice of burning widows compared with the European custom of duelling.

The progress of colonization would prove by far the most efficacious instrument in the propagation of Christianity. The frank and unreserved intercourse which would take place between Europeans and natives would naturally lead to inquiry as to the moral and religious belief of these dissimilar races. The greater simplicity, moral beauty, and rationality of the Christian faith,—its greater capacity of promoting human happiness, as compared with the Hindoo religion,—its entire exemption from the cruel superstitions and frivolous observances which deform the latter system,—and the purity of its doctrines, practically exemplified in the superior conduct of the European residents,—might all be expected to make some impression upon the intellectual portion of the native community;—and this without wounding their self-love, or alarming their prejudices. The interviews which led to this beneficial interchange of sentiment being accidental, with no direct aim of conversion, would gradually enlighten their minds, without irritating their pride by asserting the falsehood of their religion,—the usual prelude to the evangelical labours of the missionary. The marked contempt and real intolerance which this conduct exhibits, revolts the feelings of the Hindoo, and indisposes his mind towards the reception of a purer faith. The progress of the Christian religion in India must naturally excite some curiosity. I regret that I possess no minute information respecting it; but I believe it may be safely asserted, that no native of character or consequence has been converted; and that the labours of the missionaries have altogether failed in the direct attempt to introduce this religion. This opinion which I have formed may be incorrect; I must confess that I never directed my attention particularly to the subject; but this I can positively declare, that, in the years 1817-18, I was stationed at the military cantonment of Barrackpore, within half a mile of the Missionary College of Serampore. At this post 5000 native troops were cantoned, with the usual proportion of followers. The situation afforded a favourable opportunity to the missionaries, and several native converts were often sent into the lines, with the view of circulating their tracts, and converting the seapoys. I examined one or two of these individuals, but I cannot recollect that they ever affirmed that they had succeeded, in a single instance, within this cantonment. If any progress had been made, it would indubitably have created a powerful sensation in the European community; but although in daily intercourse with several individuals, who were intimately connected with the missionaries, yet I cannot affirm that I ever heard of any conversions.* I retained a native convert in my service for several months, who was employed by the missionaries to circulate their tracts; but he never mentioned any particular instance of success in his vocation, at least within this cantonment. Unquestionably, some conversions have been effected; but I doubt if more than 100 or 200 individuals have become nominal Christians in the space of 30 years, the first commencement of the labours of the missionaries. As yet, the colossal fabric of the Hindoo religion remains entire. Christianity has not penetrated to the threshold.† The causes of this appear to be—

1st, That utter loss of rank, character, and wealth, which must ensue from embracing a strange faith; that entire divorce from that which constitutes the principal charm of life—the enjoyment of the domestic

* The colonel of the corps to which I belonged formed a school with the laudable view of promoting this object, in which translations of the New Testament were taught. Several of the seapoys and non-commissioned officers attended this school, and evinced no disinclination to read the Scriptures; but certainly not one of them was converted. These men are well known to me. The master of the school was a Hindoo, with whom I have frequently conversed: He understood the translations of the New Testament very well, and, as a means of livelihood, considered it no derogation from his faith to teach this knowledge to others; but, at the same time, he remained steadfast in his original religious opinions. The school entire failed.

† According to the Report of the Serampore Missionary College, in September 1819, there were nineteen Christian students at this seminary; but, from the statements given, they appear to be entirely boys, varying in their ages from five years to twenty.

Sections—the delightful intercourse which subsists with parents, children, friends, wife, to be given up for ever; this, the purest source of our earthly joys, to be converted into bitterest hate:—And all these sacrifices to be made, without obtaining that estimation in a new community, which might counterbalance these evils.—On the contrary, with the knowledge that the convert must encounter that feeling of contempt and scorn with which mankind regard those who have apostatized from the religion of their ancestors, arising from an instinctive distrust of their motives.

2d, The progress of Christianity amongst the intellectual portion of the community has been retarded, by the consideration that the Hindoo religion has existed for ages prior to this dispensation; that it equally inculcates the existence of the Supreme Being, the doctrine of a future state, and the practice of a pure and disinterested morality; that this system of faith depends, in their estimation, upon the same evidence as Christianity, namely, human testimony or tradition; and that it has continued in full operation for centuries after the introduction of this new religion: Hence, it is inferred by them, that the existence of the Hindoo system of worship is permitted; that the Supreme Being has willed that different revelations of his existence should be communicated to mankind; that divers modes of worship are acceptable to him and that various paths are open by which the virtuous portion of the human race may unite in a purer and more exalted state of existence. The divine character of Jesus Christ is not denied, nor yet the excellence of his morality; but it is contended by them, that his mission could not have been intended for the salvation of the Hindoos, otherwise it would have been direct, and not bestowed after a lapse of centuries, when millions of human beings have died without its saving influence.

3d, The cause of its failure amongst the vulgar must be ascribed to its abstract and intellectual character. Christianity is a religion adapted to a refined and civilized people. It does not address itself to the senses; it lays no hold of the passions; it disdain the employment of visible images to fix the attention of the worshipper; and at this advanced period, when the agency of miracles is intermitted, it appeals solely to reason for the truth of its doctrines. Such being the case, is it surprising that Christianity should make no progress amongst a people unaccustomed to exercise their reason on the doctrines of religion, to whom the existence of the Divinity is typified by palpable objects, which are necessary to stimulate their devotion; whose senses are powerfully impressed by the pomp, the ceremony, the grandeur of their religious festivals; and whose imagination is strongly excited, and their affections warmed, by the adventures of their romantic mythology, which give an interest to every grove and stream throughout the land? The multiplied forms and ceremonies of the Hindoo religion have a still more powerful tendency to rivet this faith in the minds of the people, and to indispose them towards the reception of a more simple doctrine. The unceasing operation of this system in its numerous observances, which regulate every action of their lives—their ablutions, evacuations, meals—must overpower the mind of the Hindoo, and render him altogether subject to the despotic influence, of religion; these endless ceremonies must perpetually remind him of the divine power which ordained them, and render it almost impossible for him to emancipate himself from those shackles which bind down his faculties. It is too much to expect, that the powerful array of habits and prejudices which are created by this system should instantaneously give way to the desultory attacks of a few meritorious individuals. It is not in this, as in other religions, where any innovation in spiritual doctrine merely affects the interests of the priesthood—here a mighty revolution would be effected, which would revolve society into its original elements. The institution of casts opposes a more formidable barrier to change than exists under any other system. It is only necessary to have witnessed its living operation, to perceive that the subordination it has established is so complete that it must require an entire change in the moral and political condition of the Hindoos to enable them to throw it off. View it in real life: In the army, the Bramin seapoy (of whom there are many in the Bengal service) implicitly obeys his native officer, although he be of an inferior class, or even of the soodur, the lowest of all; but, released from the parade, the scene is altogether changed—he will not permit his superior to sit on the same seat with him; he does not eat with him, and generally keeps aloof from all social intercourse with those of an inferior tribe. When both parties are on duty, and in uniform, the native officer exacts the customary salute due to his rank, which is willingly paid by the Bramin seapoy; but when they are undressed, religion resumes its empire over the mind of the former—he performs the accustomed reverence to his superior, and would shudder at the idea of violating this duty. The Hindoo religion has sunk deep into the hearts and minds of the existing generation; it is associated with so many darling opinions and prejudices, regarded as equally sacred by them with the most sublime ordinances of the Christian faith, that its subversion must be the work of ages. For a considerable period of time the Bramins will possess a superiority of intellectual knowledge: In the career of improvement

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opened up to them under the British rule, their doctrines may be modified so as to suit the enlightened spirit of the age; but the love of power will induce this hierarchy to defend, with obstinacy, the graduated scale of ranks which is established by this religion;—and that prostration of intellect, which has resulted from their system, will afford them powerful facilities in maintaining the contest. The progress of the Christian religion in the Roman empire, affords us some data, to reason upon in speculating upon the probability of its progress in the East; it required three centuries to establish it as the national worship, and this at a period when the human mind was prepared for the reception of a new religion—when the nearer proofs of the existence of Jesus Christ, and the miracles which attested his doctrine, were calculated to produce a more vivid impression upon the people. The Mahomedan religion (although eminently intellectual as compared with Hinduism), in the space of nine centuries, has made no progress in India; and this, although powerful encouragement was held forth by several pious Emperors, who promised liberal assignments of land to Hindoo proselytes. The conduct of the English rulers is altogether different—they have manifested throughout an entire impartiality.

In such a state of society it must appear surprising that a single conversion should ever be made. I have witnessed a pious missionary alight from his boat, and harangue a multitude of people assembled on the banks of the Ganges, on the sin and error of their idolatrous worship, but never was surprised at the result. The people gazed, listened, and deviated their ways, wondering at what appeared to them the folly or madness of the person who addressed them.

At length, There has been no previous training which might dispose the minds of the people to listen to the claims of Christianity—no advantageous culture which might impart new properties to the soil. Education appears to be the only efficacious instrument of effecting this change, and of elevating and enlightening the mass of the population: it would insensibly strengthen their faculties, and prepare them for the reception of a more intellectual worship. The acquisition of knowledge would gradually purify their religion, and enable them to cast off the chains which priestcraft had imposed. This rational course of change does not suit the views of the missionary—his aim is to produce instantaneous effect; the more rapid the conversions which he makes, the greater his success in rescuing so many souls from perdition. Animated by this powerful impulse, he cannot wait for the slow progress of time,—he disregards human means, and trusts principally to the powerful operation of grace; and it is only of late, when the direct mode has failed, that his attention has been more particularly directed to the immense aid which he would derive from a better system of education.

The personal demeanour of the missionaries, it ought also to be added, has not been calculated to win the confidence, or to conciliate the affections of the natives; it does not exhibit that genuine philanthropy and practical toleration which distinguishes the general conduct of Europeans in the East; it evinces a deplorable ignorance of human nature, and a signal but unintentional want of humanity. If you wish to convert a particular race to your belief, it must strike you as very irrational process of argument, to go out in the highways, and tell men abruptly that their religion is a falsehood—their sacred books a collection of fables—and that they must instantly renounce their faith to ensure their salvation.* That such has been too often the practice of the missionaries cannot, with truth, be denied. And is not this a cruel and insulting mode of conduct? What right has any missionary to revolt the sacred feelings of any Hindoo, by asserting the falsehood of his religion—and this in the public street, where he has no opportunity of proving this doctrine. If he conscientiously believe in this opinion, let him use that superior reason which God has given him, to convince the native of his error; but it must be done in the silence of the closet—not in the

* The calmness and forbearance which the people have evinced on these occasions, is truly exemplary. How would an English congregation be astonished, if the ministers of their religion were thus wantonly trifled with in the execution of their sacred office! Would not the lower orders of the people be too apt to subject the offender to the discipline of the beadle, or even to stone him. Something like this has occurred in India, but, I believe, very rarely; the indignation of the people has confined itself to hooting the offenders out of their villages. In England the mass of society is protected by law, against those who rashly attempt to unsettle the national faith. What individual of this description can utter what he believes to be the truth respecting the established religion? In England, if a Hindoo reviled the national faith in the same manner that some of the missionaries have done in India, he would be subjected to one or two years' imprisonment. It does not appear to me that there is any occasion for this, or that the support of the civil power is necessary to the cause of religion any where; but, to be consistent, the people of England who think otherwise should equally protect their fellow-creatures the Hindoos as the members of their community.

noise of the highway. In a spirit of meekness and candour, let him urge those demonstrable proofs of the authority of the Christian revelation which have convinced him—instead of denouncing, in the very threshold of the argument, as a system of falsehood and idolatry, the entire worship of the Hindoo, without endeavouring to prepare his mind, by a previous course of discipline and enlargement, to appreciate the weight of evidence, which, in his estimation, supports the exclusive truth of the Christian dispensation. Let the missionary also beware of bringing too early into his argument, an array of questions connected with the recondite mysteries of his faith—which, at first, can only tend to perplex the mind of the Hindoo. As stated before, the spiritual guides of the native population are not disposed to call in question the divine character of Jesus Christ—they merely contend that his ministrations were not intended to be addressed to them, else they would have been directly communicated; and that the revelation which they possess is also a special one, standing entirely independent of any other, and equally entitled to implicit belief, as being bottomed, in their estimation, on precisely the same species of testimony which accredits the Christian, namely—*tradition of miracles*. Now, as this is the objection, which, in the eyes of the Hindoo, forms the primary bar to the reception of the gospel, the direct chain of proofs which Christianity possesses must be first recognized by the upper classes of the community before any thing can be successfully done towards the conversion of the inferior ranks. Hence it is evident, that the most efficacious preliminary which could be employed in aid of missions, must be the preparatory diffusion of education among the different ranks of the native population—the necessary precursor of inquiry and civilization;—and the instrument which, from the existing circumstances of India, is, of all others, unquestionably the best fitted to facilitate the accomplishment of the important object in view.

I must, at the same time, acquit the missionaries of all intentional design to wound their feelings: their errors have sprung from the purest motives—but such unquestionably has been the tendency of their conduct. This being the case, I intreat these men to consider what their own feelings would be, if placed in a similar situation, their religion was wantonly assailed. Would they not feel it as a cruel and bitter insult? Their situation in the East, affords them a noble opportunity of practising the divine rule of Jesus Christ—"Do ye to others as you would have others do unto you." Applying this precept in practice, they ought to respect the conscientious opinions of their fellow-creatures, however erroneous. If the missionary is a man of reflection, he must know that the very nature of the Hindoo religion, has a more powerful tendency to rivet this faith in the minds of its disciples than that of the Christian;—that the pious Hindoo regards its most trifling ordinances as equally sacred with the most solemn institutions of the Christian faith. The missionary may be so far advanced in the scale of intellectual being, that he may require no visible object to animate his piety;—that, unassisted, he may contemplate the perfection of the Deity by the pure light of reason; but in the pride of this knowledge, he ought not to despise the uneducated Hindoo, who is compelled to fix his attention upon a material representation of the Supreme Being, from the greater imperfection of his faculties. He ought to know that the intention is the same in the sincere worshippers of either religion; and that the difference simply arises from the different degrees of civilization at which their different communities have arrived. Such being the case, he ought to regard the idolator with pity, not with abhorrence. A conscientious Christian may be perfectly convinced of the authenticity of his own religion, but this may not enable him to disprove that of others to their satisfaction. As the Supreme Being has permitted these worships for ages, it would appear presumptuous in man not to respect their existence. If this consideration influenced the missionary, it would restrain him from employing Hindoo converts with the view of propagating Christianity. He must know that these men have rarely embraced this faith from conscientious motives:—expelled from the community of their ancestors, they have been compelled, by necessity, to become Christians. This being the case, the upright missionary ought to sympathize with the just indignation of the Hindoo, who shrinks with abhorrence from the boon of Christianity when proffered by a miscreant whose character has been stained by the commission of every crime. Assuredly this description of persons cannot be viewed as accessions to the Christian church; driven to this course by their profligacy, and the prospect of immediate subsistence, they cannot be regarded as having exercised free agency. Unless they have inquired for themselves, and satisfied themselves of the superior authenticity of the Christian revelation, they must be regarded as mere mechanical agents, who have transferred their faith from one guide to another, but have no pretensions to be considered as rational Christians. It may fairly be asserted, that not one of these neophytes has ever sufficiently mastered the English language so as to be able to read and understand the evidences in favour of his new creed. I have not heard that any translation has been made which could instruct the convert in the nature of these evidences; if not, he has taken his religion entirely upon trust, he has merely

changed his spiritual guide. It is surprising that the missionary has not pursued a more eligible course than that of field-preaching, his favourite mode of propagating Christianity. It must be obvious, that the chance of effecting an immediate change would be infinitely greater, if he exerted himself to interest the minds of the intellectual portion of the community in favour of the new worship; if he succeeded in influencing their opinions in support of his belief, he might be certain that the uneducated mass would blindly follow their religious instructions. He possesses a powerful instrument in the native press, which might set forth his arguments and proofs. A few plain reasonings addressed to the thinking portion of mankind, exhibiting the superiority of the Christian faith as a rational system of belief, would do infinitely more than the hundreds of thousands of scriptures which have been scattered throughout the land, without producing the slightest benefit, from the inability of people to read them. It is an egregious error which the English public have fallen into, in supposing that the cause of Christianity has been advanced in proportion to the number of Scriptures which have been distributed. Very few of the people can read these books; and if they do, they are perused with an interest altogether different from that in which they are regarded in the eyes of Christians. That profound impression which renders them sacred in their estimation, does not exist with the Hindoo. He regards them as mere human performances; and exercises his reasoning judging on their contents, with the same freedom as if he read an interesting narrative or history. If the missionary pursues the course which has been suggested, he ought to refrain from asserting the falsehood of the Hindoo religion, and abstain from all reprobation of its practices. Every allusion of this kind involves an assumption of mental superiority, which human nature cannot submit to;—if calm and dispassionate reasoning is employed, the mind of the Hindoo may be convinced, and he will perceive his errors, without being told of them. These well meant but injudicious vituperations only serve to inflame his feelings, and to shut the door to all impartial discussion. If the missionary will divest himself of this assumed religious superiority, and enter into a fair discussion with the learned Hindoo or Musselman upon the merits of their respective beliefs, and this upon the basis of mutual respect for each other's sacred opinions, he unquestionably will find them to be candid and tolerant opponents. I have perused the new testament in the Persian and Hindoo languages, along with a learned Musselman and Hindoo, and was quite surprised at the moderate and candid tone in which they examined its doctrines. They admitted its divine origin—the beauty of its morality—and the simplicity of its worship; but could not perceive that this dispensation was intended for them, for the reasons I have stated as the second cause which has operated against the progress of Christianity. In their religious opinions, I admired that liberal spirit which regarded the whole human race as possessing the means of attaining to a purer state of existence, if they fulfilled the moral and religious duties prescribed by their respective faiths; and this struck me the more forcibly when contrasted with the narrow doctrines which pervade many sects of the Christian world, who regard salvation as entirely confined within the pale of their own belief. If success has not attended the labours of the missionaries, it would be unjust to impute it to the supineness of this body. Their indefatigable exertions in translation, teaching, and spiritual exhortation, evince their entire devotion to the cause in which they have engaged. There can be no career of utility more honourable to human nature, where men leave their native land, and expose themselves to the hazards of an ungenial climate, solely with the view of benefiting a foreign race—an enterprise which exhibits a bright example of high and disinterested virtue. Men may conscientiously differ as to the wisdom and rectitude of the system which they have pursued, or the benefit which may result from their labours; but they must admire the lofty motive which has stimulated them to action. There can be no more signal instance of disinterestedness than that which Dr. Carey has displayed, in giving up the liberal salary which he receives from government as Sanscrit professor (at least £1500 per annum), for the support of the Missionary College. Every one must feel a pleasure in expressing his sense of the meritorious exertions of the missionaries; but that his opinion may be justly appreciated, it ought to be given with fairness;—there is no occasion to exaggerate the amount of their labours, which seems too much the case in England. Thus the *Quarterly Review* for Nov. 1816, states, that they have translated the Scriptures wholly, or in part, into 27 different languages,—that “many thousand copies of the gospels have distributed in this languages; and it is said, that the distribution of the Scriptures and of the religious tracts in the vernacular tongue has had the effect of exciting a lively interest in the knowledge of the gospel; and that of late many instances have occurred of conversion by means of these translations alone, without the intervention of any missionary; that many Brahmins, and others of high cast, have recently been baptized, and that a great number of native preachers have met with the greatest success in various parts of India.” The translation of the Scriptures into 27 languages by five or six individuals, within 15 or 20 years, and these men engaged in a variety of important occupations, must strike one as an achievement altogether miraculous, which has not been paralleled in the annals of literature. This appears

the more extraordinary, when contrasted with the long and painful labours of the luminaries of the English church, in their endeavours to give a correct translation of the Scriptures from the original languages. But the wonder ceases, when it is understood in what manner these translations have been made. A statement of this was given in a Magazine, published in Calcutta in Oct. 1818, which has not been contradicted. From this it appears, that the business of translation has been prodigiously expedited since the days of King James. The paper alluded to says—“In the translating room of the missionary establishment, the various pundits, or men learned in the languages of Asia, are placed, forming a circle, in the centre of which is placed a pundit, versed in Hindoostanee, a language in which all the others are supposed to be well skilled, and in English, with which this pundit himself most necessarily have an intimate acquaintance. So soon as the Mahratta, the Seikh, the Guzeratte, the Orissa, the Burmah pundits, &c. have prepared their writing materials, a verse is read from the English text by a missionary, or any other European or Anglo-Asiatic, and this verse, as it is read word by word by the Englishman, is repeated word by word in Hindoostanee, by the central pundit, in the hearing of the various pundits who surround him, each of whom sets the word down in his own language or dialect;—and thus the work is completed.” I was induced to enquire into this matter from reading the statement in question; and was informed by a Christian convert that it was the case—a fact which ought to be distinctly explained, as this unprecedented work of translation might in a future age, ignorant of the manner in which it was accomplished, be regarded as something miraculous in the career of those who were the first to exert themselves in promoting the cause of Christianity in India.

It would be unfair, however, to infer, from what has been stated, that all these translations are badly executed. On the contrary, I am induced to think, that, in those languages in which the missionaries are really skilled, the task has been as well performed as circumstances would admit of. I do not profess to have read any of them except that which was translated into Persian by that accomplished scholar, the Rev. Mr. Martyn, of Cambridge, and the Hindoostanee translation executed by Dr. Corry, Chaplain of the Bengal Establishment. Unquestionably they reflect great credit upon these gentlemen. There are some translations, in Hindoo verse, of religious hymns, describing the love of repentant sinners to their Redeemer, which do not appear to me so happy. By following the original too literally, and making and unguarded use of that amatory language which the native has associated with the description of earthly love, it produced upon his mind an impression which would scandalize the serious Christian. It will readily be allowed, that the talent of composing, in English verse is no ordinary accomplishment; how much more difficult must it then be in a foreign language—a consideration which certainly ought to have its full weight with any one who should propose to himself such an undertaking. On this dangerous ground it would seem much more decorous, if the grave missionary would rein in his Pegasus, lest he should risk a fall; the attempt to climb the steps of Parnassus may be very meritorious, but in his vocation, where it is of paramount importance that he should be clear and distinct, it would seem much more useful if he would limit his literary labours to earth-born prose. The extraordinary conversions which are recorded by the *Quarterly Reviewer* may have occurred; but they are unknown in the East. The individuals who have embraced the Christian religion, generally speaking are considered as men who have been expelled from their cast on account of their crimes, or who have been attracted to this faith by the less severe restraints which it imposes in regard to diet and observances. Their moral estimation is very low: in this respect the Hindoo or Musselman ranks infinitely higher. There never will be a want of seeming converts as long as the missionary holds out encouragement in money. By a needy Hindoo it would be esteemed no disgrace to relieve his wants by an apparent compliance; but when this relief is obtained, his resolutions in favour of a new faith are too apt to vanish with the occasion which called them forth.

But while the direct attempt at conversion may thus be regarded, after an experiment of 30 years' duration, to have altogether failed, there is reason to believe, that this failure, which, as already observed, has arisen from the particular circumstances of India, may ultimately prove the means of compassing the highly important object in view, by directing the attention of the missionaries to a more powerful and sure instrument for accomplishing this great aim; and this is by the introduction of education, and the diffusion of English science and literature through the medium of translations. Accordingly, within these three or four years past, the attention of the missionaries and of the European public in Bengal has been laudably directed towards this object; and in this career, the missionaries have rendered inestimable service to humanity by their disinterested exertions, having generously devoted their time to the translation of simple elementary school-books, such as epitomes of history, system of geography, arithmetical tables, &c. and completely succeeded in establishing various schools, where these works are practically taught to the rising generation;—and, what is still more rare, this instruction is frankly bestowed, unmingled with any religious dogma

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which might deter the people from receiving it. This was absolutely necessary to secure their success, having pledged themselves to refrain from inculcating their religious principles under the guise of this instruction; a declaration which inspired confidence, and induced the natives to flock to the schools. These undertakings have also been liberally patronised by the Brahmins, which affords a signal refutation of that abuse which it is too fashionable to bestow on these men. Thus there appears a fair prospect of communicating to the native population that substantial knowledge which can be acquired at an English day-school. And this is by far the best means of promoting Christianity; as the inextinguishable curiosity which education excites, will naturally lead to the study of the religion of a people so superior in intellectual character; while the higher claims which Christianity possesses, as a rational system of belief, must be expected to make a powerful impression.

The principle which has impelled the missionary to exercise his vocation on the highway, is, no doubt, the consideration that the Scriptures imperatively prescribe that he shall be earnest in his ministrations at all times and seasons. But, if it is deemed expedient to modify this injunction as regards the cause of education, to be consistent it would seem necessary that he should refrain from these unseasonable discourses. Until the progress of education has elevated the Hindoo community in the scale of being, I would treat the Christian missionary to suspend oral instructions. He may make some converts; and the hasty admission of these converts to a participation in the ordinances of Christianity may make them Christians in name, but, it is too often to be feared, without that purity of faith or morals which can entitle them to that distinction. The rapid transition from error to truth, from darkness to light, is often dangerous; and this consideration ought to induce the missionary to make some pause before he attempts, with presumptuous hand, to raise the veil which renders the prejudices of the Hindoo sacred in his own estimation. Let him confine himself to the circulation of the Scriptures, the agency of the native press, and tolerant discussion with the educated portion of the community. It is a noble design which animates him to active exertions, in the hope of rescuing these victims of bigotry from the debasing influence of their superstitions; but, alas! the mournful experience of history, too often shows that these well-meant endeavours may be often productive of infinite misery and bloodshed to those whom they were intended to benefit. The labours of the Calcutta School-Book Society are solely, directed to the instruction of the native population, with no direct view of effecting conversions; and appear to be the fit precursors of a more enlightened age. The brightness with which this prospect of improvement has dawned is not likely to be overcast by the storms which religious bigotry might engender. This society was formed in 1817, and ranks, among its members, the most distinguished individuals of the European and native community. Its expenses are entirely defrayed by subscription. The attention of the society has been directed, in the first instance, to the providing editions of the common spelling books, grammars, and dictionaries which much facilitate the direct acquisition of the English tongue. At the same time, translations of simple elementary works have been rendered into Bengalee, Hindoostanee, and Persian, that the natives may gain instruction without the labour of acquiring a attain new language. These comprise abridgment of history, travels, geography, tables of arithmetic, collections of fables. The translation of Goldsmith's abridged *History of England* was undertaken by Dr. Carey; and that of *Joyce's Scientific Dialogues*, the *Travels of Misza Aboo Talib*, and other works, by different gentlemen skilled in the language. The task of translating *Ferguson's Astronomy* into Bengalee has been undertaken by three learned Hindoos, who confidently look forwards to its utility, in eradicating the deep-rooted prejudices of their countrymen, independent of the scientific benefits which will result from it. This feeling is clearly expressed in their letter to the society, on undertaking the work. After their preparatory labours, their attention was directed to the formations of schools, in which these works might be practically taught.

In February 1821, at which period I left Calcutta, 2500 boys within the limits of this city, were instructed according to this improved system of education. And all this good has been effected by annual subscription and donations somewhat less than £5000 per annum. Too much praise cannot be bestowed on the disinterested exertion of some individuals, who, filling important stations in the civil, military, and medical service, have cheerfully given up that time which was required for relaxation to the nobler task of benefiting the native community. The names of Messrs. Bayley, Macfarlane, Montagne, Gordon; Captains Irvine, Stewart, Lockett, Bryce, are conspicuous. As yet, the government has bestowed no pecuniary encouragement upon this society; and in this respect it has acted with a just caution. An enlightened government is bound to respect the national will; it has no moral right to force improvements against the inclinations of its subjects. It may fairly leave this to the general sense of the community; if it should be favourable to an enlightened change, it may then interpose with beneficial effect. This appears to be the moment when the sanction and pecuniary aid of government would prove of eminent service; under a despotic rule, there exists a

want of public spirit in its citizens, and every useful undertaking is left to be accomplished by the executive. The present institution would never have seen the light, had not the apathy of the native character been stimulated into activity by the superior energy of the European. But it is impossible that a few Europeans can extend the means of education to the population of a vast empire;—at least it would require, operating on this small scale, a length of time not easily to be reckoned; and such is the political debasement of its subjects, there exists no probability that this duty will be formed by them. Thus, there arises an imperious necessity that the government should afford pecuniary aid towards the erection of these schools. At present, this improved system of instruction is confined to Calcutta and its neighbourhood; but would it not be a mighty benefit, if it could be extended throughout the entire extent of our dominions? This must necessarily be a work of time; but the foundation could be easily laid, if government would afford the means. Under the Bengal presidency, our territory is divided into about 50 districts, containing each a population of from 600,000 to 1,200,000 individual, the civil government of which is intrusted to a European judge and magistrate, and two assistants for each. Now, it would be an easy matter to establish one school in the principal town of each district, in which this improved system of elementary instruction might be taught. To effect this desirable object, it would only be necessary to form an establishment at Calcutta, for the purpose of qualifying native teachers; and encouragement ought to be held forth to a certain number of individuals, to attain a sufficient knowledge of the English language, to qualify themselves for the purpose of translating the common school-books. The attention of others could be directed to the instruction of a certain number of select pupils in these works: When properly qualified, these individuals might proceed and establish schools in each district. Some little assistance, it is true, might be necessary for the first year or two, in providing books, &c. but, in a short time, the sums which were paid for instruction would defray the expense of the school. The nature of the climate renders it unnecessary to expend large sums in the erection of school-houses; as, in India, instruction is, for the most part, communicated in the open air. Some benevolent European would, generally, be found at each station, who would bestow some attention upon these infant establishments. The clerical, medical, and military classes have ample leisure in India;—it is only the civil servants of government who are perpetually engaged in the discharge of their duty. The beneficial effects arising from the establishment of each school would quickly be perceptible, in raising the general character of education throughout the district; whilst the superior knowledge, which would be communicated at the new seminary, would naturally attract a number of pupils. To counteract this injury to their interests, and excited by a spirit of rivalry, the neighbouring schoolmasters would exert themselves to acquire the same improved skill, at the same time the pupils of this system would rapidly disseminate its method throughout the community.

By the operation of these causes, it might fairly be expected, that, in the course of 20 or 30 years, this improved system of elementary education would be completely established throughout British India. And all this good could be effected at an expense quite inconsiderable, when it is considered that the British and national societies of education have been enabled to instruct 100,000 individuals annually, with a revenue not exceeding £4,200. It must be evident, that 50 or 60,000 pounds applied yearly, in this way, would completely succeed in establishing this system throughout India.

Mr. Prinsep informs us, that the successful result of the policy pursued in 1817-18 will enable British India to afford a tribute of two millions to the people of England: If so, would not the interests of humanity be consulted, if a small portion of this wealth was diverted from this channel, and applied to the moral instruction of the Hindoo community? Prior to the formation of the School-Book Society, a college had been instituted in Bengal, for the instruction of the children of opulent natives in the higher branches of European learning. This undertaking was directly sanctioned by government, and is liberally supported by the natives, by whom the expense is entirely defrayed. The instruction which is here communicated embraces oriental literature, the European languages, and affords opportunities of acquiring some portion of our science; but it must necessarily be confined to a few: And the European secretary of this college has suggested the propriety of translating *Locke's Essay on the Human Understanding* for the benefit of this institution.—In January or February 1821, the foundation of a magnificent college was laid by the Lord Bishop of Calcutta. What system of instruction is intended to be taught there, I am ignorant of, but it was rumoured that this institution was intended for the reception of such proselytes as might be converted to the Christian faith by the regular clergy on the establishment; and that the orthodox principles of the Church of England were to be inculcated, combined with the elementary system of education. But I have not heard that the members of the establishment have been at all successful in this way: whatever has been done has been effected by the Baptist missionaries. In imitation of the School-Book Society in Calcutta, similar institutions have

been formed at Madras and Bombay. Thus, various paths of improvement are opened up, by which life and vigour may be communicated to the torpid energies of the Hindoo community; but these are nothing in comparison with the immense benefits which are likely to arise from the introduction of the art of printing into India.

This inestimable gift was bestowed upon this country by the celebrated Sanscrit scholar, Wilkins. The first fount of types, in different Asiatic characters, was prepared with his own hands, and successfully applied in practice. In the minds of a more enlightened generation, his name will be associated with those who have conferred the most signal benefit upon the species, by the discovery of a new power augmenting the sum of human enjoyments. The art languished for some time, but revived under the patronage of that distinguished orientalist, H. T. Colebrooke, Esq. Under his auspices, a press established, in which correct editions of the Sanscrit classics have been brought out, and which have proved of eminent service to the students of that difficult language. Within the last ten years, this art has made a wonderful progress; the successful example of the missionaries, in printing the translations of the Scriptures, stimulated a native in their employ, to risk the speculation of publishing some popular works in the Bengalee language. This literary enterprise completely succeeded,—the wealth which he acquired having induced others to embark in the same scheme; and there are now less than four presses in constant employ, conducted by natives, and supported by the native population. To afford some insight into the state of literature, the following list of the most popular works which have been printed at their presses, is extracted from the first number of a valuable missionary publication, which has just commenced in India, and which has thrown great light upon this subject:—

- 1 *Gunga-bhuktee-turunginee*, History of the descent of Ganga.
- 2 *Jay-deva*, History of Krishnu.
- 3 *Unnud a-mungul*, Exploits of several of the gods.
- 4 *Rosa-munjuree*, Descriptions of the three kinds of men and women in the world.
- 5 *Rutee-munjuree*, On the same subject.
- 6 *Koroona-nidhan-bilas*, Account of a new god recently created by an opulent native.
- 7 *Vilasa-mungul*, Exploits of Krishnu.
- 8 *Daya-bhog*, A treatise on law.
- 9 *Jyotish*, An astronomical treatise.
- 10 *Chanukhyu*, A work containing instructions for youth.
- 11 *Subbu-sindoo*, A dictionary.
- 12 *Ubedhan*, Ditto.
- 13 ———, A treatise on the materia medica of India.
- 14 *Bag-mala*, A treatise on music.
- 15 *Batrick-singhasan*, The thirty-two-imagined throne.
- 16 *Betal-Pucheesee*, Account of Raja Vikramaditya.
- 17 *Vidya-sinda*, A treatise ridiculing physicians.
- 18 *Bhuguent-geeta*, A translation in Bengalee of the work formerly translated into English by Wilkins.
- 19 *Muhammune-stava*, The praises of Shiva.
- 20 *Gunga-stava*, The praises of Ganga.
- 21 *Sukhee-churitra*, The duties of men.
- 22 *Santee-sutuk*, On contempt of the world.
- 23 *Shringar-teelok*, A treatise on women.
- 24 *Usachu-panchalee*, A treatise on the days termed impure by the Shastras.
- 25 *Adce-ross*, A treatise on women.
- 26 *Chandee*, The praises of Doorga, &c.
- 27 *Chaitanya-chureetamrita*, Account of Chitanya.

It is calculated that about 400 copies of each of these printed Bengalee works have been sold within the last ten years, and this rapid multiplication of books has stimulated the literary appetite of the public in an unusual degree. The superior cheapness, and greater facility of reading printed works, compared with manuscript ones, has rendered them accessible to a greater number of readers, and facilitated the progress of knowledge. That inextinguishable thirst of information, which animates humanity in every condition, has now begun to secure the means of gratification. The direct advantage which will result from the introduction of the art of printing will be, that the sacred books in Sanscrit literature, which contain the principles of their religious belief, will be completely laid open to the public. The work of translation from Sanscrit into Bengalee has already commenced; and, were these labours encouraged, and education more generally diffused, in a short time the knowledge which is contained in the sacred depositories of their faith would become familiar to the vulgar. The power of the priesthood in India arises from the command which they possess over the Sanscrit language, and the superior knowledge which this is supposed to confer, in enabling them to ascertain the divine will, revealed in this sacred literature. The multiplied forms and ceremonies which are prescribed by this faith are shut up in these volumes;—so that the power of revealing this supposed divine knowledge invests the Bramin with an absolute command over the uneducated commonalty. The daily events of life in this religion assume a sacred character, and render it necessary that the uneducated Hindoo

should constantly consult his spiritual guide. The ceremonies of births and marriages, their meals, ablutions, the investiture of the sacrificial cord, the reading of the vedas, which is rendered doubly efficacious in his presence, the oblations to the manes of their ancestors, the knowledge of lucky and unlucky days, are all regulated by the Bramin, and enable him to subjugate the minds of the community to his will. It is he who discloses, with solemn awe, the punishment which is prescribed for certain offences—those cruel mortifications, interminable pilgrimages, costly sacrifices, and endless invocations of the name of the divinity, which are supposed to expiate crime;—and it is the belief that this knowledge must lead to the favour of the Supreme Being, which induces the victim of this superstition to propitiate the Bramin, that he may intercede with the offended deity, and avert his wrath. Such being the state of this society, it must be evident that the most precious gifts which could be bestowed upon this unfortunate people, would be a correct translation of these sacred books, which would enable them to judge for themselves;—and that improved education which would ultimately rescue them from the mental thralldom by which they are depressed. The mighty benefits which have resulted from the translation of the Christian Scriptures into the vulgar tongues of Europe might reasonably be expected to take place in India. If sufficiently skilled in his own language, the Hindoo of lower cast would feel that he had risen to the same level of knowledge with his privileged instructor,—that there was no occasion for consulting him; he would exercise this new power in examining whether his spiritual guide had interpreted these books correctly, and in what instances he had perverted his superior knowledge to the gratification of his own selfish purposes. From this moment the power of priesthood would be at an end; the colossal fabric of the Hindoo religion would tremble from its foundation. Emancipated from the trammels of this superstition, the power of reason would speedily be exercised inquiring into the nature of the doctrines revealed in these books, and the evidences upon which they are founded. The arbitrary institution of casts would be arraigned, and the natural inequality of it exposed. The marked injustice which ascribes superior efficacy to the devotion of a Bramin; that exalted power, and greater impunity to do evil, which are granted to the priesthood by this system—would be perceived; whilst that abject submission which is required to their decrees revolting their feelings would impel them to throw off all regard for their authority. This is not likely to be the work of a day: the progress of improvement in enlightened Europe is lamentably slow; how much more so in India. That unbounded respect for the Braminical order, which has sunk deep into the hearts of the people, will uphold this religion for some time; but it will be greatly purified in its exercise. The light which European civilization can confer will be imparted to the priesthood. The Bramins have evinced every desire to attain intellectual improvement. This knowledge will teach them that they have too often invested their gods with the brutal passions of humanity; that it is altogether unreasonable to suppose of that a Being of infinite wisdom and goodness can delight in the cruel inflictions, the atrocious barbarities, the childish and unmeaning ceremonies which are prescribed by this faith. The progress of refinement will instruct them that the most rational worship which can be offered to the Supreme Being is to promote the happiness of our fellow creatures; and they will consider it their duty to inculcate the superior efficacy of good works, combined with devotion to God, as being far more likely to conciliate the favour of the benevolent Author of existence than the mechanical performance of frivolous observances. A more attentive examination of nature will lead to the knowledge of first cause, which, although acknowledged at present, is too often obscured in their minds by the more lively interest which is excited by the visible representation of the creative powers of nature.

The translations of the Christian Scriptures, exhibiting the great truths of natural and revealed religion, unincumbered with the cruel superstitions, the severe austerities, the interminable ceremonies, which disguise these principles in Hinduism, will present a pure model by which they may reform their faith, while the elementary course of instruction which is now beginning to operate in India will afford them the means of correcting the geographical, chronological, and astronomical errors which pervade their sacred books. The authority of the priesthood beginning now to be canvassed by the inferior orders of society, the Bramin will find it expedient to mitigate its exercise; and the monopoly which he possesses of communicating divine knowledge will be broken up from the greater facility of its attainment. Other individuals who have acquired this religious knowledge may aspire to communicate it, and will be listened to; and thus the powerful barriers which prevent talents from rising to their proper level will be removed, and the social union will henceforth begin to be regulated by the principles of reason and justice. It is the introduction of the art of printing, and the powerful impulse which has been given to education by the enlightened spirit of the European community, to which we must confidently look forward as affording the only chances of improvement in India. When we look back to the profound abyss in which the human mind was sunk in

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Europe, from the third to the fourteenth century, and recollect what the discovery of the art of printing did in raising humanity from this depression, is it too much to expect that the same beneficial influence will result from its application to Indian literature. This alone may effect a moral change in the vast continent of Asia. Already the dawn of improvement has manifested itself; the celebrated Bramin, Rammohun Rae (or Roy) having demonstrated, from the Vedas that the unity of the Supreme Being is inculcated in these works, and that he alone is the object of worship. He regards the worship of inferior deities, the institution of casts, the restrictions with regard to food, and numerous observances of this faith, as aids required by the imperfection of the human faculties, and which may be discarded by those who have attained to the knowledge of this truth. He has established a small sect in Calcutta, the worship of which approaches nearly to that of a philosophical deism. It is encumbered with no dogmas or ceremonies; it consists principally of hymns expressing the unity of the Supreme Being, the love which human creatures owe to the benevolent author of their existence, and the beauty and grandeur visible in his works. I write from recollection of a translation of one of these hymns which appeared in a Calcutta newspaper, and may be in error as to the character which I have ascribed to their worship; but such is the present impression upon my mind. It is a mistake to suppose that the lower orders of the Hindoos are ignorant of the existence of the Supreme Being; at least, they are familiar with the name, independent of the Hindoo trinity, Brahma, Vishnoo, and Shiva; but what is remarkable, is that no separate worship is paid to the Creator. In this respect, they are precisely on the same footing with the Catholics, with whom the intellectual idea of the Deity is effaced, by the more powerful impression which is made upon the senses by the visible representations of the virgin or the saints. This enlightened Hindoo Rammohun, has rendered a signal service to his countrymen in exposing the cruelty and injustice of the practice which condemns a widow to sacrifice herself on the funeral pile of her husband; he has endeavoured to prove, by extracts from the Vedas, that this duty is unanctioned by Scripture. This naturally produced a defence of this doctrine, with numerous texts from the sacred writings in support of it. This controversy has excited a powerful interest amongst the intellectual few; as might be expected, the force of numbers seems to be with the established opinion; but at least it is consolatory to reflect that his reasonings have had a fair hearing, which affords every hope that the cause of humanity will ultimately triumph. Nothing can be inferred from the quotations from the Vedas which have been exhibited by either party. Like the sacred books of other religions, they afford texts which support each side of the question. Of late, the attention of this benevolent man has been directed to the laudable purpose of introducing the pure morality of the gospel amongst his countrymen.

Although unconverted to christianity, he has published a compilation of the moral precepts of Jesus, entitled, "*The Guide to Peace and Happiness*." The peculiar doctrines on which the salvation of the Christian rests, are omitted, on the principle "that historical and some other passages are liable to the doubts and disputes of free thinkers and Anti Christians, especially miraculous relations, which are much less wonderful than the fabricated tales handed down to the natives of Asia, and consequently would be apt at least to carry little weight with them." Such are the sentiments expressed in his preface; which are further illustrated in a note to this passage, which places the Christian miracles on the same footing with those of the Hindoo mythology. See the above extract of his sentiments in a review of his work, in an interesting missionary publication, *THE FRIEND OF INDIA*, for September 1820. It is to be regretted that Rammohun had not expressed himself in a more becoming manner on this important subject; it would have been better if he had clearly stated the grounds on which he rejected the evidence of the Christian miracles.

It appears to me, that the character of the Hindoo people has not been correctly appreciated, from not sufficiently attending to the separate influence of government and religion in its formation. That cruel misgovernment and oppression of which they have been the victims under the Mahomedan system of rule, has powerfully impressed the character of the people. It has eradicated all generous and patriotic sentiments in their hearts; it has destroyed all confidence in the benevolent intentions of their rulers; and has corrupted their morals, by creating habits of mendacity, duplicity, and fraud. There exists nothing like that public spirit and enlarged social feeling which animate the higher and middle classes of English society. Under the debasing influence of that despotism, it was not in the nature of things that these virtues could be created: how is it possible they could love that power which oppressed them?—Exposed for years to its cruel rapacity, and unable to retaliate by force, they were compelled to resort to every unmanly expedient, in order to escape its merciless exactions. Every thing which could be effected by subterfuge, craft, insinuation, or flattery, was as termed lawful to repel unjust attacks upon property. Hence their habitual want of veracity—their instinctive distrust and fear of persons

invested with authority—and that heartless apathy and indifference to the general cause of humanity. This is strikingly visible in the interview of a native with a European. The latter may entertain the most benevolent views in his favour, and, conducting the conversation upon a footing of perfect equality, proposes such questions as are customary between man and man in a free state of society; but, overcome by the habitual dread of power, and conscious of the superiority of the person who addresses him, he shrouds himself in reserve, or suspecting that some sinister purpose is conched in what is said to him, he evades a direct answer, or more frequently tells an untruth, that he may baffle the purpose of the European. Instead of expressing the undisguised sentiments of his soul, his attention is solely occupied with penetrating the hidden designs of his superior. It requires a long and intimate intercourse to induce the native to lay aside this reserve, and to lay open the secrets of his heart. In general he restrains the expression of every natural emotion, and merely studies to say whatever may please the other. This base and abject behaviour alienates the European, and induces him to despise the native, but with little reason; this depravity is not the fault of the individual, but the unavoidable condition of humanity under a system of violence and injustice. The most enlightened European, if placed in similar circumstances, would exhibit the same vices in his personal conduct. This consideration ought to dispose him to regard the native with pity, and not with abhorrence. There has been no visible improvement since the introduction of the British government; and it is impossible it can be otherwise, until the moral character of the inhabitants is regenerated—or until the number of European public functionaries is increased in a tenfold proportion. It is not generally known—but the truth ought to be spoken—that the country is principally governed by natives, and those debased in character by the inevitable tendency of misgovernment. In an immense district, perhaps 100 miles in length, containing a population of a million of souls, and this solely governed by a European magistrate and two assistants, it must be obvious that it is utterly impossible for a single individual to control the great number of subordinate native officers, who are indispensable to carry on its functions. In practice, the government is administered by these men in the arbitrary spirit of despotism. Habituated to this system, they consider force as the only legitimate instrument of government:—exposed to the severe exactions of superior power, they esteem it perfectly just, when they attain command, that they should pervert their authority to the gratification of their own selfish purposes: hence the shameless extortions and oppressions, which prevailed under the Mahomedan system of rule, exist at this day—unchecked; at least in a very slight degree, by European control. The greatest talents and the most indefatigable personal exertions will not enable an English magistrate to effect this in any great degree; he cannot communicate his moral being to those agents; he does not possess the power of ubiquity; he cannot restrain the countless exactions of the minions of power; his time is principally occupied in hearing causes in the centre of his district. The civil service of India possesses as great a portion of public virtue and ability as the political functionaries of any other government; but this will never enable the system of rule to attain perfection until their number is increased. The European magistrate occupies the same exalted station which a Roman pro-consul or quæstor did in a foreign province. Like him he exercises supreme power, and, generally speaking, dispenses justice with the strictest impartiality; but he stands alone, being supported by native agents notoriously corrupt and destitute of public virtue. They are men of a different age and period of civilization, and this vastly inferior to that of Europe in integrity or sound principle. The idea of exercising power for the benefit of others is altogether foreign to them. They unblushingly assert that men are justified in using their authority to enrich themselves; and succeed very generally in the practice. Thus the same causes still continue to operate in demoralizing the people. The direct introduction of British law has been still more unsuccessful in improving the character of the natives. Its operation is confined to the city of Calcutta; and it is generally acknowledged, by those who have had extended opportunities of observing the Hindoo community, that the character of its inhabitants is much inferior, in moral virtue, to that of the population of those districts where the existence of the supreme court is unknown. Unquestionably it has conferred certain rights which ultimately may raise the character of the people; but, in the first instance, its operation has been pernicious: adopted to a nation more advanced in the scale of civilization, it has not been transplanted with advantage. That profound reliance upon human testimony which it exhibits in its practice may be right amidst a highly moral people; but is altogether unsuited to a nation amongst whom falsehood is so prevalent. This combined with the Slowness of its proceedings, its strict proofs, and endless delays, has powerfully contributed to enable notorious criminals to escape with impunity; and has afforded too great facility to the commercial part of the community in avoiding the fulfilment of their engagements; at the same time, it has too suddenly released the lower orders from that dependence upon their superiors, which peculiarly characterised the Hindoo system of legislation and

has thus ingrafted habits altogether foreign to their character. In this respect, the introduction of this system of law into India exhibits, on a smaller scale the same errors which were committed by the French philosophers at the commencement of the French revolution, who conferred a greater degree of liberty upon the lower orders than what their previous habits enabled them to exercise beneficially. Thus it appears, that their government has operated perniciously in debasing the character of this nation; and it now remains to inquire into the separate influence of religion. If the experience of history is to be relied upon, it would seem evident that the Hindoo religion ought to have partaken of this intellectual degradation in an equal degree; but in India the irresistible operation of despotism, in vitiating the moral character, appears to have been partially counteracted by the superior power which the Bramins possessed as the first order of the state, and which afforded them powerful facilities for impressing their doctrines upon the minds of the people; and thus enshrining in their hearts, those moral principles which are blended with the most childish superstitions in this faith. The Bramins appear to have been eminently successful in imbuing the character of the lower orders with that morality which exists in this religion, and interesting their affections in its worship: perhaps this is to be ascribed to the particular efficacy of ceremonies, which, although idle in themselves, imprint the more powerfully upon uneducated minds those divine rules for the conduct of life, which are commanded by every religion, and which involve those moral principles which are essential to the existence of society. As compared with the lower class of Europeans in India, they appear to me to possess, in many respects, a superiority in moral virtue. In the domestic relations their conduct is highly exemplary. Their duty to their parents and kindred is strictly fulfilled; their exertions for their support excite the admiration of the European who perceives his countrymen squander, in sensual gratifications, those resources which are devoted by the Hindoo to the welfare of his family. They possess a much greater command over their passions than the generality of Europeans; they do not abandon themselves to those degrading sensual excesses which stain their character. They are seldom impelled to any disinterested exertion in the cause of humanity; but, at least, they refrain from injuring others. In their personal demeanour to each other they exhibit a polish and amenity of manner which contrasts advantageously with the coarse and repulsive behaviour of Europeans. The virtues of mildness, patience, temperance, cleanliness, humanity to animals, they possess in a superior degree. They are far more tolerant in their opinions, and exempt from that false pride which induces the Englishman to look down with contempt upon all other nations. In the discharge of their duty as servants, they are unrivalled for their fidelity, and this to strangers of a foreign race who have obtained dominion over them by violence.* In that portion of society which fell under my observation, there occurred few thefts or violations of property. At the same time it must be admitted, that they are vastly inferior to the European in a regard to veracity, and that downright honesty which prompts to an undisguised expression of his opinions. Their virtues are more artificial than natural; they perform their duties because they are commanded, not from that spontaneous impulse which impels a European to do good or evil. There is visibly a want of heart amongst the whole people: you respect the motive which animates a Hindoo to action, but you cannot love him. There does not exist that rude generosity or disregard of self which stimulates an ignorant European to be-

* The opinion which Mr. Mill has formed of the Hindoo character appears to me very erroneous. His object is to refute the extravagant ideas which Sir William Jones had formed respecting its perfection; but, in doing so, he falls into the opposite extreme, and exhibits it in the darkest colours. His authorities are missionaries and police magistrates, whose occupations rendered them familiar with the vilest portion of the community. In refuting his opinions, Captain V. Kennedy, of the Bombay Military Establishment, has shown, in a paper read before the literary society of that presidency, that in India, crimes are of rarer occurrence and of less magnitude than in England. By comparing the number of trials and convictions before the circuit courts in Bengal with a similar record of the courts of assize in England for 1815, he finds that, in proportion to their respective population, there is in British India at least 2293 fewer convictions than in England. The corruption of the native police in Bengal allows much crime to remain unpunished, and so far vitiates the parallel; but this is in a great measure counterbalanced by the severity of the laws in England, which deter humane individuals from prosecuting, and the heavy expense, which operates still more perniciously in insuring impunity to offenders. The ease with which a livelihood is obtained in India, as compared with England, has a tendency to prevent crime. The fact itself, stated by Captain Kennedy, is curious, and ought to induce Mr. Mill to re-consider his theory. When the comparative moral superiority of the lower orders of either race is so dubious, it seems strange that we should be so earnest in the reformation of others, when so noble a field lies open to us in the bosom of our own community.

friend a stranger, or to risk his own life in defence of others, from the natural working of humanity in his bosom. Under a free government the human character is more natural. The European undauntedly speaks the truth: there is no dread of power to restrain him—he is honest in his dealings, because the circumstances in which he is placed have not created habits of fraud, and because the law will compel him to fulfil his engagements. Conscious of his independence, he disdains to court the good opinion of others, which renders his demeanour rough and abrupt. Unfettered by priestcraft, he disregards the moral doctrines of his faith; and, if uneducated, is too apt to pervert this liberty to the gratification of his selfish and malignant passions. In the formation of his character, political causes are more efficacious than religious. With the Hindoo it is entirely different. Government has debased his character instead of ameliorating it; but the triumph of religion is much more apparent in the eastern than in the western world. The Bramins have been enabled to form a people who practically exercise a considerable degree of moral virtue: in this community, if the human character is undignified by the more generous or heroic perfections of our nature, it is at least free from the violent excesses, and possesses the milder virtues in greater perfection than that of the European. These remarks apply to the lower orders of either community. As regards the higher orders, the superiority is so manifestly on the side of the European, that it would be idle to institute the comparison. It has always struck me that there is a marked similarity in the character of the Hindoos and that of the Indians of South America, as modified by the influence of Christianity in the Jesuit establishments of Paraguay. The character of this people is admirably described by Southey, in his history of Brazil.

The opinion which I have expressed of the moral character of the Hindoos may be esteemed partial; and is perhaps too exclusively founded in a knowledge of the military class. This may be the case. It is impossible for one man to possess an intimate knowledge of the various races scattered throughout a vast empire; but this ought not to prevent him from expressing his opinion of that class which falls within his own observation, which is all that can be expected from an individual. The fortune of my life has thrown me into habitual intercourse with the native soldiers of the Bengal army. I have passed 12 years in India, constantly present with a seapoy battalion, during six years of which I generally commanded a company, which enabled me to obtain some insight into the character of these men. This experience has impressed me with a high opinion of their virtues, and induced me to regard them as infinitely superior to the same class of men in the English army. The manners of these men are uniformly mild and decorous; their intercourse in society is rarely disturbed by quarrels which render it necessary for the European officer to exercise his authority. There are few crimes committed by these soldiers. In the generality of corps in the Bengal army there are not more than four or five courts-martial annually;—in a European corps it is not unusual to have the same number within a month.* These tribunals take cognizance not only of military offences, but of civil crimes, such as thefts, frauds, and, in many instances, of murder; hence it may be inferred these are of rare occurrence in the Bengal army. The virtues of moral restraint, prudence, and economy, they possess in an eminent degree; the generality of them save half their pay, which is remitted monthly for the support of their families. In times of scarcity, I have been delighted with observing young unmarried men, who brought large sums for the purpose of remitting to their homes. On being interrogated as to their motive, they replied, that it was a sacred duty, inculcated by their Shasters, to support their parents in the hour of distress. This duty is powerfully inculcated by their legislator Menu:—

"The ample support of those who are entitled to maintenance is rewarded with bliss in Heaven; but hell is the portion of that man whose family is afflicted with pain by his neglect; therefore let him maintain his family with the utmost care."

"Therefore a son begotten by him shall relinquish his own property, and assiduously redeem his father from debt, lest he fall into a region of torments."

* I recollect one corps, the 2d battalion 22d Bengal N. I. in which no court-martial had occurred for two years. This might be owing to accidental circumstances; but so far it goes a great way to prove the high moral character of this people, that a thousand soldiers could be kept together such a length of time without the necessity of punishment. In the year 1818, three battalions of Bengal seapoys proceeded on service to Ceylon. Although exposed to severe privations, their conduct was highly exemplary; so much so, that Colonel Kelly, of his Majesty's 82d regiment (who commanded where one of these battalions was stationed), dispensed with their attendance at parade to witness a punishment, observing, at the same time, that the general conduct of the Bengal seapoys was such as rendered the example unnecessary to them.

"Let every man constantly do what may please his parents, and in all occasions what may please his preceptor: when these three are satisfied, his whole course of devotion is accomplished."

These injunctions are rigidly fulfilled by the Bengal seapoys. During my service in India, scarcely a month elapsed that I did not remit large sums of their money on this account. Acts like these are far more useful than the low course of drinking and debauchery in which the European soldiery (and, generally speaking, the English populace,) squander their savings. With the spectacle of these virtues in the Hindoo community, and the degrading exhibition of the vices of their countrymen, which is seen every day in the bazars of Calcutta, it is surprising that the missionaries have not exerted themselves more in the reform of the latter. It would seem rational if they harangued these men on the highways: there would be some chance of being understood, which does not always happen with natives. In their conjugal relations, the Hindoos appear to be eminently exemplary. A considerable portion of the Bengal seapoys are married men, but their wives are generally left at their homes: during this separation it is esteemed disgraceful to violate their duties by forming any other connexion. Every irregularity of this kind is marked with reprobation; at least, in conversation with their European officers, it is always mentioned as a stigma against the moral character of the individual who neglects this duty. In practice they appear to remember the emphatic injunctions of their legislator:—

"Let mutual fidelity continue till death; this, in a few words, may be considered the supreme law between husband and wife."

"Let a man and woman, united by marriage, constantly beware lest, at any time disunited, they violate their mutual fidelity."

The Hindoos are reproached with their lasciviousness; but this accusation does not appear to me to be founded on fact. In the army there exists a considerable degree of moral restraint. It is esteemed disgraceful in a soldier of the Bramin or Chintree classes to abandon himself to sensual gratifications. A short period before I left India, a fine young Bramin seapoy, of the corps to which I belonged, committed suicide. The cause was altogether unknown; but, on inspecting the body, it was found diseased from venereal infection. Hence it was inferred, that a sense of the shame and dishonour which would attach to his character by the discovery, had impelled him to commit this rash act. Such was the opinion of the native officers who were ordered to investigate the cause of this suicide.

With these pacific virtues, the Bengal seapoy possesses professional merits of a superior order. Born a soldier, his character is early marked by a high sense of military honour, and a love of distinction which impels him to signalize himself. Elevated in rank among his countrymen, he is naturally more exempt from the mean and degrading vices of the lower ranks, and evinces more warmth and generosity of feeling: in the field, he reposes the most absolute reliance on the skill and gallantry of his commander, and, under his guidance, will fearlessly confront the greatest dangers. Under the influence of kind treatment, their attachment to their officers is unbounded: There is no toil or sacrifice which they will not undergo at their desire; but, to call forth this feeling, their confidence must be gained; and this can only be done by means of their language. To the attainment of this object the attention of the young soldier must be directed, who aspires to command men through the medium of their affections. The labour which is bestowed in its acquisition is amply compensated by the increased power and influence which it enables him to obtain in the hearts of his men. When once attained, he will find them easy to govern, and his exertions in their favour amply rewarded by their gratitude. Where power is beneficially exercised, there there is no want of regard or affection. Those who have witnessed their unaffected sorrow at the tomb of an officer whom they respected, can do ample justice to this trait of their character. Whatever be my fate through life, I shall ever feel a pride in having commanded such soldiers, and will rejoice that fortune threw me amidst so mild and amiable a race. In explanation of the high character which I have given these men, it ought to be stated, that the profession of a soldier is esteemed far more honourable in India than in England; and that the rank and elevation which it confers, attracts a number of individuals from the better classes of society. The estimation in which the military profession is held in any community marks the degree of civilization which it has attained. In the East, the flower of its population are to be found in the ranks; in the West, the duty of defending the country from danger is intrusted to the dregs of the community.

The soldiers of the Bengal army are principally drawn from the first and second classes in society. In a company of native infantry there are generally from 15 to 25 Bramins; 40 or 50 of the Chintree or second class; and the rest of the third class; with about 10 or 15 Musselmans. In intelligence, cleanliness, and acknowledgment of their duty, the Bramin seapoys appear to me to rank the first. As might be inferred, *a priori*, from their superior education and elevation in society, they possess a greater sense of honour, and their moral character is superior to that of the other classes. These men belonging to the first Braminical tribes the Ooghas, Misurs, and Thakoors of Terboot, Shahabad, or Sarun; the Doobees, Tribedees, Choubees, Panrees of Benares, Allahabad, and

Oude. The European who ventures to deliver an opinion upon the character of the natives is unavoidably biased by the nature of his situation and limited means of observation. The soldier is thrown into contact with the manly, the affectionate, the high spirited youths of the upper provinces, who are endeared to him by the dangers through which they have passed, and their attachment to his person; this induces him to form a favourable opinion of the whole population. The civilian is more favourably situated for taking a comprehensive survey of the general character. His professional duties enable him to obtain great insight into the character of various classes, and his liberal education strengthens his powers of observation; but disadvantages exist in his elevated station which prevents his mingling with the lower classes, and his habitual occupation as a magistrate, which renders him too familiar with the vices of the community. The missionary possesses more industry than either, and is animated by a much nobler object; but the rooted abhorrence which he entertains of the Hindoo religion is too apt to vitiate and discolour his statements. By comparing the evidence of these witnesses, a general opinion might be formed of the character of this singular people; but this requires greater powers of generalization, and a more philosophic impartiality than has been usually brought to the task.

In Europe, too much reliance appears to be placed on the accounts of the missionaries. Mr. Ward's book is esteemed admirable authority in deciding upon the native character; but allowing it to be correct, it can only be said to delineate the manners of the inhabitants of Bengal, a province of this vast empire.* It does not appear that he went beyond this province, or is intimately acquainted with any other modern language. I have not his book to refer to; but such is the impression on my mind from reading it. There is a great deal of valuable information in this book, and the writer seems to be an honest, upright individual; but it appears to me his abhorrence of the Hindoo religion has imperceptibly biased his opinion, and induced him to draw the character of this people in the darkest colours. The strength of this religious feeling is such, that he reprehends that eminent character, Sir William Jones, because he allowed some images of their gods to remain in his house. Such being the case, it must be obvious that this want of toleration and sympathy with the religious feelings of the natives in a great measure incapacitates him from doing justice to their character. The vices which he ascribes to the Hindoo character are so flagrant, that society could not exist under their continual operation. The understanding of the reader is revolted by these statements. Instead of relying upon them, he finds it much more satisfactory to refer to general principles, which teach him that a considerable degree of moral virtue is necessary to the very existence of every community; and that the Hindoos must partake of this in proportion to the civilization which they have attained. The extravagance and glaring injustice of some of his assertions is such, that the slightest reflection is sufficient to refute them. Thus, in illustrating the pernicious effect of the worship of the lingam or phallus, he states, with great gravity, that a chaste woman, faithful to her husband, is scarcely to be found among the millions of Hindoos. If so, promiscuous intercourse must exist altogether unrestrained, and there can be no inducement for forming the matrimonial connexion. But the fact is directly the reverse: the Hindoos, generally speaking, enter into this state, and submit to great personal sacrifices for the support of their wives and families at a distance; but would they do so if they thought they were unchaste? As long as the institution of marriage exists in a community, and is respected, it may be safely inferred that a considerable degree of conjugal virtue will prevail; for who will submit to the restraints which this state imposes if he cannot purchase this advantage? Mr. Ward is lamentably ignorant of the manners of the Hindoos, otherwise he must know that any violation of this duty is generally followed by loss of cast; and that this alone must operate as a powerful check to any irregularity. But, supposing these licentious desires to exist, which are natural to humanity in every state, he must be aware that the habits of Hindoo society are powerfully calculated to repress them. The seclusion and retirement in which a Hindoo female lives affords no opportunity for intrigue. They are not immured like the Musselmans women: they are allowed to proceed to the river for the purpose of their ablutions; but this is generally done in a body; and, in these circumstances, it is esteemed highly indecorous in a man to address or approach them. With all their

* It is well known to every person who has been in India, that the character of the inhabitants of the province of Bengal is much inferior to that of the Hindoos of the upper provinces. Such being the case, Mr. Ward's book is calculated to convey a false impression of the great body of the people, his observations being only founded on a knowledge of the Bengalees, the most contemptible race in India. His vocation, too, has rendered him familiar with the greatest miscreants in the community. What respectable Hindoo would approach a man of his stamp, who has no sympathy for his religious opinions? Not being in possession of his work, I am compelled to make some observations upon it from a review which appeared in the *Edinburgh*; but these in no respect differ from the opinion which I had formed from a careful perusal of the entire work on its first appearance.

vices, the Hindoos possess a correct sense of female honour; and their public manners evince great respect for the purity of women. In private life, these females are entirely confined to the society of relations of their own sex. They rarely go out unattended by one of these women, who are all interested in preserving the honour of the family. The delightful occupations of visiting, shopping, and gossiping, which afford so much liberty to European women, are altogether unknown; and thus powerful obstacles are opposed to the gratification of the passions. The greater freedom which is allowed to females in the western world, as compared with the restraints imposed upon them in the East, has a powerful tendency to elevate the character of women, and inspire them with a just sense of the duties they have to fulfil. This, combined with the greater liberty of choice in forming the connexion of marriage, ennobles the passion of love, and renders it far more natural. An attachment founded in confidence and affection is much more likely to be favourable to fidelity than that which is constrained by fear.

In Asia, the power of man has been perverted to the oppression of women. Distrusting their natural inclinations, he has shackled their liberty, which has debased their character; hence, that refined sense of honour, and purity of manners, which characterise female society in Europe, does not exist; but it is unfair to infer from this, that the Hindoo women are generally unchaste. The absence of this superior moral feeling is supplied by those prudential restraints which take away temptation: at the same time, their duty to their husbands is sedulously inculcated in their youth; and this enforced by the awful sanctions of religion, which, perhaps, exercises a more powerful influence over the Hindoo female. The punishment which follows a violation of this duty, is as emphatically expressed in the Hindoo as in the Christian Scriptures. Their legislator, Menu declares.—“A married woman, who violates her duty to her lord, brings infamy on herself in this world, and in the next, shall enter the womb of the Shaka, or be afflicted with the elephantiasis, and other diseases which punish crimes.”

“Since adultery causes, to the general ruin, a mixture of classes, among men, thence arises a violation of duties, and thence is the root of felicity quite destroyed.”

“Should a wife, proud of her family, and the great qualities of her kinsmen, actually violate the duty which she owes to her lord, let the king condemn her to be devoured by dogs, in a place much frequented.”

“And let him place the adulterer on an Iron bed, well heated, under which the executioners shall throw logs continually, still the sinful wretch be there burned to death.”

Whether these sacred denunciations powerfully operate in deterring from the commission of this offence, I do not possess much minute information to enable me to determine; but I am inclined to think, that, in practice, the virtue of chastity exists in a very considerable degree. There are many European officers who have formed connexions with native women, but they were all Mahomedans. I have rarely heard an instance of a Hindoo female degrading herself by an alliance of this nature. In the upper provinces of India there are few Hindoo prostitutes; this profession is principally occupied by Mahomedan women. The worship of the lingam is strongly reprehended by Mr. Ward, from its tendency to inflame the passions; and to this he imputes the demoralising character of the Hindoo women. But the view which he takes of it is glaringly unjust. He does not enter into their religious feelings, but judges of their conduct by his own;—the impure ideas which are associated in his mind with this image are falsely ascribed to the Hindoos. In this he reverses all natural justice; for surely we are bound to judge of this worship according to the sentiments which are entertained of it by its votaries, and not according to our preconceived opinions or European habits. No Hindoo will acknowledge that voluptuous emotions are excited in his mind by this image, and certainly there is nothing in it to stimulate them. Prurient desires indeed are not likely to be excited by the sight of a misshapen idol. The obscene associations which he connects with it are altogether unknown to them, who worship, in this image, the creative powers of nature. Viewed by the light of reason, this adoration is absurd; but the first step to reclaim them from it must be, to do justice to their feelings, and not to misrepresent them. The mere nudity of an object does not render it indecent,—this must depend upon the character or expression; and here the workmanship is so rude that it must fail in impressing the senses. In this image, Mahadeo or Shiva the benefactor is worshipped. I have witnessed a pious Hindoo female approach and decorate this object with flowers, and then prostrate herself in prayer before the Deity revealed in this form; but in her mind this is associated with no impure idea. Her soul is filled with reverence, and she hastens to pour forth her gratitude to the beneficent Author of nature for the blessings showered upon her. Her soft and harmonious features are resplendent with joy and devotion, and not disfigured by the agitating expression of a contrary passion. This spectacle was calculated to excite far other sentiments than those which Mr. Ward has expressed. The devotion of an uneducated mind is as sincere, and calls forth as much respect, as that of man in the highest state of refinement. The misery and evil which

result from the Hindoo religion have been greatly exaggerated by the missionaries. The tormenting bodily afflictions and rigid austerities which are practised, are unquestionably detrimental to human happiness; but it should be recollected that it is only the devotees who suffer from this mistaken mode of worship, and that they form a small portion of the Hindoo or of any other community. Upon the mass of society their religion hangs more loosely, and is principally evinced by a regard to forms and ceremonies, which, in many respects, are calculated to promote human happiness, by their tendency to create habits of cleanliness, temperance, and self-restraint. The public festivals of this religion are arraigned by Mr. Ward as powerfully efficacious in demoralising the people. This does not appear to me to be the case: I have attended several of these festivals, and saw nothing very immoral in them. The heroic exploits of their gods in the overthrow of giants and powerful armies are usually represented; and in such a way as to interest the affections and call forth a just moral sympathy, by displaying the triumph of the good over the evil principle which desolates the universe. These exhibitions create a lively sense of pleasure, and are calculated to excite that devotion which is founded on love and confidence. It is unreasonable to suppose, that the Governor of the universe can be engaged in the fabulous adventures of this mythology, and it is impious to ascribe human propensities to the Author of nature; but, independent of this, there is nothing in these festivals peculiarly detrimental to society. In their effects for are they more favourable to happiness than that ascetic morality which is too often combined with religion in some parts of Europe, which represents the Supreme Being as an enemy to simple human pleasures; and which is coupled with the debasing doctrine, that a worship which is founded on fear is only acceptable to a beneficent Deity. The character of the ministers of this religion has been hardly dealt with. The European philosophers and missionaries seem to agree in considering the Bramins as engaged in a conspiracy against the other classes of society; that their intellectual talents are perpetually exercised in rivetting those chains which bind down their fellow creatures; and that they care little for their belief, except in as far as it is calculated to gratify their love of power and sensual gratification. I cannot believe this, and am inclined to entertain a better view of the matter. I have always thought that the generality of the Bramins were much the same as the regular clergy of any other religion; that they conscientiously fulfilled their duties, because they sincerely believed in the faith which they professed; and that they conceived their religion was calculated to benefit men, not to injure them. Some daring genius may have framed the system which regulates the Hindoo community with a direct view to enslave his species, as is generally represented; but it is at least as probable, that the legislator who established this form of society, may have imagined that he was disinterestedly employed in advancing the happiness of his fellow creatures, at the same time, that he was gratifying his own love of power and consequence. In the infancy of civilization, it was certainly a great step to divide men into four classes. By this arrangement, that division of labour, which is esteemed of such essential importance to society by political economists, was attained in an early stage of civilization. But, setting aside speculation, it may justly be said, that the greater part of the Bramins are blind mechanical agents of the present system; and too stupid to enter into the deep designs against the human species which have been ingeniously ascribed to them by the European philosophers; and which the prejudices of the missionaries have rendered them too eager to adopt. It is generally supposed that they have designedly kept the people in ignorance, that they might the more easily subjugate them to their will; but, in opposition to this, it ought to be known, that it is unequivocally admitted by the missionaries, that they have manifested every disposition to promote the success of the new system of education; and that they have been the principal agents in introducing the art of printing among the natives. Considering that the Bramins possess such power and influence over their countrymen, it might naturally be inferred that they were individually wealthy; and that they had completely succeeded in acquiring a fixed and liberal provision for themselves. But this is not the case. At the present day there are numbers of Bramins who are obliged to betake themselves to the labours of agriculture, and arms, in order to obtain subsistence; and there are even some who have been compelled to become the servants of Soodras, or persons of the lowest caste. The unbounded sensuality which prevails at some of the sacrifices of this religion, as represented by Mr. Ward, may exist. Setting aside his prejudices he is unquestionably a man of veracity, and ought to be depended upon; but, if frequently practised, it is surprising that it is not more generally known. In the upper provinces, at least, I am inclined to think these abominable excesses rarely occur. I have never heard that they did, or met with any person who could give any information respecting them. At the public entertainments which are given by Hindoos on occasion of the grand festivals of their religion it is not unusual to introduce dancing girls, who, aided by the chariv of melody, endeavour to captivate the attention of the company by voluptuous and graceful movements; but that there is nothing very indecent in this, may be inferred from the fact, that these exhibitions are often attended by European ladies of character.